the logical habit of mind may even become a .stumbling-block by the very faculty which gives it its peculiar use; for it is so accustomed to making distinctions and dwelling upon distinctions and working by distinctions that it is always a little at 5ea when distinctions have to be overriden and overpassed. Oui object, then, in considering the difficulties of the normal mind when face to face with the experience of cosmic and transcendental unity by the individual, must be solely to make more clear to ourselves, first, the origin of the difficulties and the escape from them and by that, what is more important, the real nature of the unity at w^hich we arrive and of the culmination of the individual when he becomes one with all creatures and dwells in the oneness of the Eternal.

The first difficulty for the reason is that it has always been accustomed to identify the individual .self with the ego and to think of it as existing only by the limitations and exclusions of the ego. If that were so, then by the transcendence of the ego the individual would abolish his own existence; our end would be to disappear and dissolve into •some universality of matter, life, mind or spirit or else some indeterminate from which our

egoistic
determinations of individuality have
started. But
what is this strongly separative self-
experience that
we call ego? It is nothing fundamentally
real in
itself but only a practical constitution of
our
•consciousness devised to centralise the
activities of
Nature in us. We perceive a formation of
mental,